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WHAT IS MORMONISM.

COMPILED

FROM THE WRITINGS OF ELDERS PARLEY P. PRATT, ORSON PRATT, JOHN TAYLOR, ORSON SPENCER, SAMUEL BRANNON, AND OTHERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

By Joseph Richards,

TRAVELLING ELDER OF THE EAST INDIA MISSION

[This tract was originally published in Calcutta by my friend and fellow-laborer Elder William Wiltes, but as he and I have in the course of visitation of the principal cities of Upper India been assailed with the cry of Polygamy, &c &c – from all sorts of people, and being fully determined as far as possible so to vindicate the character of an injured and innocent people, I subjoin the correspondence which will be found at the end of these pages] - J. RICHARDS.

1st —That there can be but ONE TRUE SYSTEM *of Doctrines and Religious Worship revealed under Heaven* whereby man can be governed, directed and saved.

2nd.—This one true system was revealed in the beginning of the world by the Great Creator and Father of Mankind, by means of conversation between himself and His Children, and also by Angels, Visions, the Spirit of Prophecy, and Revelation.

3rd —That this one system has been often perverted by men, and lost sight of to such an extent that it became necessary for the Great Father of Heaven and Earth, to again reveal it by the same means as at first Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

4th.—That Jesus Christ the Messiah, did after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the North countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that His Gospel and Kingdom was established in several parts of the world by that means.

5th.—That the Gentiles also were partakers of this one system after Christ, not by His personal ministry among them, but by means of His Apostles, and by the means of the Holy Ghost, which revealed Him and bore witness to their spirits, that, He had risen from the dead, as a Prince and Saviour of men.

6th —That this one system has been corrupted both by Jews, Israelites, and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and no where understood and enjoyed in its fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

7th.—That this one system has been again restored to man in this present age, by the same means, as in other ages, viz :—by the Voice of God, by the ministry of Angels, and by Visions, and Revelations from the Lord, and this is a new dispensation to bring in the Latter-Day—Glory, the Fulness of the Gentiles, and the Restoration of the Jews, and other tribes of Israel, and of all things spoken by the Prophets since the World began. And in order to prepare the way for the second coming of the Messiah, and His *peaceful Reign* of a thousand years upon the Earth.

The Principles of the Fulness of the Gospel, as laid down in ancient times, and as now restored, are as follows :—

1st.—Man is required to believe in Jesus Christ as a crucified and risen Messiah.

2nd.—Man is required to repent towards God, and forsake sin, and lead a new life of righteousness and truth.

430

3rd.—Man is required to be baptised by immersion in water, in the Name of Jesus Christ for the remission of sins and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

4th.—Man should believe in and seek to enjoy the Gifts of the Holy Ghost, as were anciently enjoyed, viz.:—the ministry and communication of Angels and Spirits, the gift of seeing visions and of prophecy and revelation, the gift of healing the sick, and of being healed, in short all the gifts and promises by Jesus Christ, and by His ancient Prophets and Apostles, and enjoyed by the ancient Saints.

5th.—All persons who embrace these principles, should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile, religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And Lastly.—All persons thus united on the fulness of the Gospel, and prepared, should wait patiently and look earnestly for the coming of the "Son of Man."

For He will soon come, and execute the judgment written, and reign on the Earth with His people.

PARLEY P. PRATT.
SAMUEL BRANNAN.

THE ORGANIZATION OF THE CHURCH.

BY ELDER JOHN TAYLOR.

(From the "Etoile Du Deseret.)

Since our arrival in France, we have very frequently been asked how our Church is organised. For the satisfaction of those who are desirous to obtain this knowledge, we give the following information:

In the pamphlet which we have elsewhere referred to, we gave an account of the commencement of this work: of the ministering of an Holy Angel to Joseph Smith; of the finding, and translation of ancient records; of the first organization of the Church; of the restoration of Primitive Christianity, its priesthood, doctrines, ordinances, gifts, blessings, and power; of the ordination of various officers and other things; but the particular organization, we did not enter into.

When Joseph Smith was living he was the President of the Church, and had two counsellors of his own selection, but sanctioned also by the Church which also has a voice in all such matters; after Joseph Smith's death Brigham Young was appointed President by virtue of his being President of the twelve Apostles, who stand next in authority to the Presidency. He has two counsellors, chosen from the twelve; Heber C. Kimball, and Willard Richards, these are presented before the people and sanctioned by them. The First Presidency has authority over all matters pertaining to the Church.

The next in order are the twelve Apostles, whose calling is to preach the Gospel, or see it preached, to all the world. They hold the same authority in all parts of the world, that the First Presidency do at home, and act under their direction. They are called by revelation and sanctioned by the people. The twelve have a President: the present one is Orson Hyde, the rest of the twelve are named:—Parley P. Pratt, Orson Pratt, John Taylor, Ezra, T. Benson, Amasa Lyman, Wilford Woodruff, Geo. A. Smith, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, the Presidency of this quorum is obtained by seniority of age and ordination.

There are then the Seventies: of these there are thirty-three quorums. It is their office also to preach the Gospel to all the world; there is a presidency over each quorum and again there are seven Presidents with their President who presido over the Presidents of the quorums of Seventy.

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There are then the Elders of whom there are many. It is their business to preach the Gospel in different parts of the Earth where they are located, according to circumstances; but they are not bound, as the Seventies are, to go to different parts of the Earth, only as their circumstance will admit. But they have power to preach, to baptize, to lay on hands for the Gift of the Holy Ghost, and to attend to other ordinances of the Church.

There are then the Priests, whose duty it is to preach and baptize, but not to lay on hands for the Gift of the Holy Ghost.

There are also teachers, whose business it is to visit the members in the different branches of the Church where they live, and to see that they attend to their family duties, prayers, &c., &c., to watch over the spiritual interests of those under their care; and to see that there are no hard feelings, contention, evil-speaking, or wickedness.

There are then, Deacons, whose business it is to assist the Teachers and attend to the temporal affairs of the branches where they may happen to be situated.

There is then a quorum of High Priests, of whom there are many. It is their business, generally to preside over Churches, and assist on Councils as they may be directed, whether at home or abroad. But a Seventy, or an Elder, can do this in their absence, when others have not been appointed.

There are also Evangelists or Patriarchs.

The above is an outline of the organization for the purpose of preaching the Gospel to all the world, and carying out the order of God as revealed unto His Church. The twelve Apostles, and the Seventies have the particular responsibility upon them to preach to all the world, and to go to any nation as they may be directed. The High Priests are also expected to go when called upon, but *their* business is more with Churches that *are built up* than with organizing the Churches.

The way we conduct affairs in the Church is as follows:—if any Member or Elder of any branch of the Church, sin against his brother, or the Church, the person against whom he transgresses is to go to him alone and reason with him, if he hear him well, if he repent, he is to be forgiven; if he does not, he is to take one or more with him; if he hear them, well; if not, he is to be reported to the Church: if he does not hearken to the Church with which he is associated, he is to be cut off by them.

This is however, for Church-fellowship; but if a man steal, or otherwise sins against the laws of the land, he is to be delivered up to the laws of the land.

Having said so much on this subject, we will now speak of the regulations and organization of the Church in the Valley of the great Salt Lake, United States of America, President Brigham Young is the President of the Church, and is assisted in his duties by the counsellors before named. There is another council there, called the High Council.

This is a Council that sit from time to time, and investigates all matters of importance and difficulty that may exist between brethren. These are selected from among the High Priests, and their matters are so arranged, that one half plead *for* and the other half *against* the accused so as to arrive at the merits of the case. They are drawn by lot, but it is not known who are to be in favor of, or who opposed to, until the time of sitting when it is decided by numbers; sometimes one, two, or three, speak on a side, and sometimes more, according to the magnitude of the case. The President, who is the senior among them, gives his decision. The others are then called upon to vote, which is generally unanimous; if it is not, the persons not voting, assign their reasons, but the majority decide. The courts are governed, not according to any particular laws or technicalities, but according to evidence and the merits of the case.

If the parties are dissatisfied, which is not often the case, there is an appeal to the First Presidency.

There is, then, an order called Bishops. It is their business more particularly to attend to the temporal affairs of the Church, and counsel those over whom they

preside; for example: in the Great Salt Lake City, when I was there, it was divided into nineteen wards, over each of which there was a Bishop, each Bishop represented his own ward, and overlooked it and its affairs temporal, gave counsel to those who needed it, and acted as a father to the people. Each Bishop has two counsellors, who, together, form a court to decide upon all matters of small difference that may occur among this people. He also makes arrangements for meetings, for public worship in his ward or precinct, and presides over the Priests, Teachers and Deacons in his ward: and to see that THE POOR, THE SICK, THE WIDOW AND THE ORPHAN ARE PROVIDED FOR!!!

There is then a Presiding Bishop, whose business it is to preside over the others and attend to the affairs of the whole Church assembled in Zion temporally.

There is also a President over the city, who has two counsellors. It is his business to superintend all the affairs of the city and its environs; those affairs which do not come under the direction of the Bishop. He presides over the High Council, in cases of difficulty, regulates the public meetings for the city, and attends to a variety of other affairs for the general public good.

This is a general pattern for all the towns and cities. All have their President and his Counsellors, their Bishops, and Bishop's courts. In some they have their High Council; in others, not If they have not, their difficult cases are brought before the High Council before referred to.

All who are in good standing in the Church, submit to the regulations and decisions of the Church, without complaint; and every officer in the Church pays attention to, respects, and is governed by those who are appointed as his Presidents.

It ought to be remarked here, however, that all officers in the Church are first called by revelation, by those having authority, according to the nature of the case, and then are voted for by the people over whom they are to preside, by the uplifting of the right hand.

Each person possesses power according to the position he occupies; and it is expected that all persons concerned will respect his judgment and decisions.

The First Presidency and the Twelve, are presented before the Church in all parts of the world for acceptance or rejection, twice every year in the several conferences: and any Member of the Church has a perfect right to arise and testify, if he knows anything objectionable against these persons. The above rule applies to all officers whether at home or abroad. The only difference is, that they are more circumscribed in their limits, and are voted for by the people over whom they preside. The High council, Bishop, President of the stake or city and his council, are voted for by the whole Church assembled in Zion, but not by any branches of the Church; while the Presidents of conferences and branches are voted for by their conferences and branches, and not by the people in Zion. When a Member of the Church leaves England, the United States, or any other nation, for Zion, he takes a certificate with him of his Membership, or the office he holds, until then, he is not known there. The Seventies, High Priests, or others abroad, are amenable to their own quorums or to the Twelve Apostles.

We would here remark, that the love and fear of God is the foundation of all our actions, Spiritual or Temporal, that this work was commenced, and the organization of the Church was given by revelation, and by that it has been sustained to the present time.

Concerning Government. Some years ago in Nauvoo, a gentleman in my hearing, a Member of the Legislature, asked Joseph Smith, how it was that he was enabled to govern so many people, and to preserve such perfect order: remarking at the same time that it was impossible for them to do it any where else. Mr. Smith remarked that it was very easy to do that. "How?" responded the gentleman, "to us it is very difficult." Mr. Smith replied, "*I teach them correct principles and they govern themselves.*"

The above I have seen fully exemplified in different nations. In Manchester

England, I attended a conference a short time ago, at which there were assembled two or three hundred Elders and officers of various kinds, and some thousands of people: and in all of their business transactions I did not hear one dissenting voice.

We have also other laws, which, we as citizens of the United States recognize. In Nauvoo we had a city charter, city council, municipal court, made our city regulations, laws, &c., but this was more for protection than otherwise.

At the present time we have a Territory in the United States, acknowledged by the Congress and President of the United States. We have our own Governor, Secretary of the State, Legislature, and other Government officers. These to us are a protection and shield. We never find any difficulty in keeping the laws of the land; but, as we have others who are not in the Church, nor subject to its laws, we have the means within our reach of preventing one citizen interfering with another's rights, as well as preserving ourselves from being imposed upon; for we do not enforce our Church laws upon those who are not members of the Church. Every thing with us is voluntary.

The expenses of the Church Government are as follows:—

	£	s.	d.
The President of the Church,.....	0	0	0
His Counsellors,.....	0	0	0
The Twelve Apostles,.....	0	0	0
The High Council,.....	0	0	0
The Seventies,.....	0	0	0
The High Priest,.....	0	0	0
Elders,.....	0	0	0
Bishops, ordinary,.....	0	0	0
Priests, Teachers and Deacons,.....	0	0	0
Total... £	0	0	0

The acting Bishop, whose time is wholly occupied by his duties, has what he requires for himself and his family: and a number of clerks, who are also occupied in the same way, receive wages.

There is a tenth or tithing paid by the Members of the Church This is applied to the building of temples, and other Church Buildings, &c.

But all officers of the Church, if at home, provide for themselves and families. Those abroad trust to the Lord and brethren. The Twelve, Seventies or High Priests are expected at any time to go to the ends of the Earth, if required, without purse or scrip, as the ancient disciples did. They are generally, however, provided for by their brethren on their journey, or at the place of their destination, by voluntary contributions.

WHO WAS JOSEPH SMITH?

From the pen of Orson Pratt.

The son of Joseph Smith, a farmer, born in the town of Sharon, in the county of Windsor, state of Vermont, North America. When ten years old his parents with their family removed to Palmyra, Ontario (now Wayne county) in the state of New York, in the vicinity of which he resided about eleven years, the latter part in the town of Manchester. He was a farmer by occupation; his means for acquiring scientific knowledge were very small, being limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand, had a very limited understanding of the elementary rules of Arithmatic. These were his highest and only attainments, while the rest of those branches so universally sought in the common schools throughout the United States were entirely unknown to him. When somewhere about fourteen or fifteen years of age, he began seriously to reflect upon the necessity for preparing

for a future state of existance, hut how, or in what way to prepare himself was a question of tha greatest difficulty. Hear his own statament to this effect :—My Father's family consisted of eleven souls, namely ; my father, Joseph Smith, my mother, Lucy Smith, (whose name previous to her marriaga waa Mack, daughter of Solomon Mack,) my brothers, Alvin, (who is now dead,) Hyrun, myself, Samuel Harrison, William, Don Carlos, and my sisters, Sophronia, Catherine and Lucy.

Soma time in the second year after our removal to Manchester, there was in the placa where we lived, an unusual excitement on the subject of religion. It commenced with tha Methodists, but soon becama general among all tha sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst tha people, some crying, " lo here ;" and some " lo tharo ;" some were contending for the Methodist faith, some for tha Presbyterian, and soma for tbe Baptists. For notwithstanding the great love which tha convarts to thesa different faiths expressed at the time of their conversion, and the great zeal manifested by the raspective clergy, who were activa in getting up and promoting this extraordinary scene of religious feeling, in order to have every body oonvarted, as they were pleased to call it,—let them join what sect they pleased, yat, when the converts began to file off, soma to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert, against convert, so that all the good feelings one for another if they ever had any, were entirely lost in a strifa of words, and a contest about opinions. I was at this tima in my fifteenth year. My father's family were proselyted to tha Presbyterian faith, and four of them joined that Church, namely, my mother, Lucy, my brothers Hyrum and Samuel Harrison, and my sister Sophronia.

In the midst of thie war of words and tumult of opinion, I often said to myself, what is to be done ? who of all these parties is right ? or are they all wrong together ? If any one of them be right, which is it, and how shall I knnw it ?

While I wae laboring under these extreme difficulties, caused by the contentions of these partias of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads.—" If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him. Never did any passage of Scripture come with more power to the heart of man than this did at this tima to mine. It seemed to enter with great force into every feeling of my heart. I at length came to the determination to ASK OF GOD.—So in accordance with this my resolution, I retired to tha woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of one thousand eight hundred and twenty. It wae the first time I had ever attempted to pray vocally.

After I had retired into the place where I previously designed to go, having looked around me and finding myself alone, I kneeled down, and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powere to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, hut the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, about the brightness of the Sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me

hound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "THIS IS MY BELOVED SON, HEAR HIM!"

No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for "THEY WERE ALL WRONG," and the personage who addressed me said, that ALL THEIR CREEDS WERE AN ABOMINATION IN HIS SIGHT:" that "THOSE PROFESSORS, WERE ALL CORRUPT, THEY DRAW NEAR TO ME WITH THEIR LIPS, BUT THEIR HEARTS ARE FAR FROM ME; THEY TEACH FOR DOCTRINE THE COMMANDMENTS OF MEN, HAVING A FORM OF GODLINESS, BUT THEY DENY THE POWER THEREOF"

He again forbade me "TO JOIN WITH ANY OF THEM," and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into Heaven.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the beforementioned religious excitement, and conversing with him upon the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour; he treated my communication not only with lightness, but with great contempt, saying "it was all of the devil, that there were no such things as visions or revelation in these days: that all such things had ceased with the Apostles, and that there never would be any more of them." This conduct was also shewn by many of the religious professors in the same place.

From the pen of the Rev. Orson Spencer, late Baptist Minister, of Union College New York and of Hamilton College, and who has been an Elder of this Church from nearly the commencement of its organization, and is at present Chancellor of the Deseret University, Great Salt Lake City.

"If any class of people were ever entitled to a good character, it is the Latter-Day Saints. They have earned a title to it by conformity to the only true rule and standard of character that was ever revealed to man, viz: compliance with the doctrines and ordinances of heaven. On this platform, I am willing to try the character of Latter-Day Saints before any tribunal of impartial justice; and it is on this platform alone that all men must be tried, who have ever heard the Gospel of Christ. When the Saints and their opposers are brought before this tribunal of high heaven, think you not that our accusers will not be filled with shame at their groundless accusations? This people during the last seventeen years (he wrote in 1847) since 1830, have endured the fatigue and expense of emigrating from their former homes, built cities and towns, and farms, and been robbed of them. Many of them have journeyed, making their own bridges and roads, traversing mountains and prairies, and some, have emigrated by ships around the greater half of the globe. They have preached the Gospel to many nations, and brought some hundreds of thousands unto obedience to it. In doing this they have been unaided by any missionary funds or salary—been compelled all the time to face an incessant and pitiless storm of scandal and vituperation. The pulpit, and the bar, and the medical faculty have poured out upon them their grape and canister shot and caused their combustible shells to burst thick round their pathway; still they survive, *(yea thrive)* and, the truth floats over every ocean, and converts to their standard are multiplying beyond the increase of long venerated denominations. What—but the power of God could have secured these great and blessed results in the very teeth of boasting Christendom? PURE, ETERNAL, AND ALMIGHTY TRUTH HAS DONE IT."

NIGHT OF MARTYRDOM.

Twenty-seventh of June 1844, Eventful period in the calendar of the 19th century! That awful night!! I remember it well,—I shall never forget it!!!

Thousands and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes over my spirit. The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history to portray it.—Multitudes felt the whisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. That night could not the saints sleep though unformed by man of what had passed with the Seer and Patriarch, and far, far remote from the scene, yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret and enquired why am I thus?

One of the Twelve Apostles a hundred miles off, and totally ignorant of what was done, was so unaccountably sad, that he was constrained to turn aside from the road on which he was travelling, and give utterance to his feelings in tears and supplications to God Another Apostle twelve hundred miles off, while standing in Fanuel Hall, Boston, Massachusetts, with many others, was similarly affected, and obliged to turn aside to hide the big tears that gushed from his eyes. Another, President of the High Priests, while in the distant state of Kentucky, in the solitude of midnight, being marvellously disquieted, God condescended to shew him, in a vision, the mangled bodies of the two murdered worthies—(*Joseph and Hyrum Smith, who were murdered at Carthage Jail, by an armed mob, led on by professing Ministers of the Gospel of Christ,*) all dripping in purple gore, who said to him, "we are murdered by a faithless state and cruel mob!"—Contemplate, a city and community of 20,000 people, whose love for their leader, the Prophet of the Lord, was warm and abiding as the love of David and Jonathan, in an evil moment betrayed by a sovereign state? Under his instructions they had been taught the ways of truth and salvation—they had been gathered from remote parts, even distant islands and continents—that they might hear the word of the Lord from his lips, and build up a city where *gambling* and *lewdness, theft* and *drunkenness* should have no admittance. And the life of Joseph was considered so necessary to carry on the work of God that they were all ready to die for him! If by the sacrifice of their own lives they could have saved his.

WHAT IS THE BOOK OF MORMON?

Part of an ancient book translated into the English Language by Joseph Smith, who found it by direction of the Angel of the Lord in the earth, engraved on plates of metal and translated by the power of God through the Urim and Thummim. Oliver Cowdery describes these events thus:—"These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitute in this bosom! Day after-day I continued, uninterupted, to write from his mouth, as he translated with the Urim and Thummim, or as the Nephites would have said 'Interpreters,' the history or record called "THE BOOK OF MORMON."

TESTIMONY OF THREE WITNESSES.

Be it known, unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ have seen the plates which contain this record of the people of Nephi and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken: and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us, wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates: and they have been shewn unto us by the power of God and not of man. And we declare with words of soberness that an Angel of God came down from heaven, and he brought and laid

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before our eyes, that we beheld and saw the plates and the engravings thereon ; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we behold and bear record that these things are true ; nay it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it ; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the Heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God, Amen.

OLIVER COWDERY.
DAVID WHITMER
MARTIN HARRIS.

Many others where shewn the plates by Joseph Smith, whose testimony agrees with the above. At first eight witnesses and many more afterwards at different times !

Oliver Cowdery although he had been cut off from the Church during a period of eleven years, never once invalidated or denied his original testimony From the *Millennial Star* (July 1st, 1850,) Elder Wallace informs us that, that Oliver Cowdery died last February of consumption. Brother Cowdery is one of the THREE WITNESSES" to the "BOOK OF MORMON." For rebellious conduct he was expelled from the Church some years since. Although he stood aloof from the Church for several years he never, in a single instance, cast the least doubt on the truth of his former testimony. Sometime in 1847, he sought to be re-admitted to the fellowship of the Saints. His return to the fold was hailed by the Saints with great joy, who still remembered him with a kindly recollection, as one who had suffered much in the first rise of the Church. He has now gone the way of all the Earth. May he rest in peace, to come forth in the morning of the first resurrection unto Eternal Life, is the earnest desire of all Saints.

From the latest information it appears, that David Whitmer having been disfellowshipped from the Church was again restored on his repentance, and as Martin Harris, the remaining witness had apostatized (having been led into vicious habits) and been excommunicated, it was conselled by the authorities that David Whitmer should go upon a mission for the reclamation of his erring brother ; he started upon it and died on his journey. Martin Harris, the only surviving witness, notwithstanding that he is following the avocation of a strolling player and addicted to habits of intemperance, has never been induced by any considerations to deny the truth, but still persists, whether drunk or sober, in maintaining his original testimony, that the Angel of God put the plates into his hands, and that he heard him say that THE EVERLASTING GOSPEL SHOULD NEVER BE AGAIN TAKEN FROM THE EARTH ! Since his apostacy he has repeatedly refused the most tempting pecuniary offers to deny the faith which have been offered by interested parties.

From the Quincy Whig, Illinois, U. S. A.

" Our readers will remember that there has lately appeared in many newspapers an account professing to be a history of the coming forth of the Book of Mormon ; how far that account went to fulfil the objects of the writer, and what were his motives, I will not now look into, but will here give the other side of the story, rendered very clear and plain by the following letter. This I do that the public may understand and see the motives of his treatise

Copy of a letter of Mr. John Haven, Holliston, Massachusets, to his daughter Mrs. Elizabeth Haven, living at the town of Quincy, Illinois, dated July 17th, 1842

Your brother Jessee passed through Monson (where the widow of Spaulding resided) where he was in company with Mrs. Davisson, (widow Spaulding) her daughter, Mrs. McKinnestry and Dr. Ely for many hours, during which he put to her the following questions, and received the following answers, in the presence of Dr. Ely.

Q.—Did you Mrs. Davisson write a letter to Mr. John Storrs containing an account of the commencement of Mormonism?

A.—No, I did not, and I never saw the letter, until I saw it in the *Boston Recorder* with my name to it. The letter was never brought to me to be signed.

Q.—Had you anything at all to do with that letter?

A.—Dr. Austin came to my house and asked me a few questions, and he wrote down something.

Q.—Is what that letter contains, true?

A.—There are some things that I told him.

Q.—Have you read the Book of Mormon?

A.—I have read a little of it.

Q.—Is there any similarity between Mr. Spaulding's manuscript and the Book of Mormon?

A.—Not any, with the exception of some *names*, something similar the one to the other.

Q.—Did the manuscript describe an IDOLATROUS or a RELIGIOUS people?

A.—An idolatrous.

Q.—Where is the manuscript?

A.—Mr. Hurlburt came here and took it away, promising to publish it, and said that I should have half the proceeds.

Q.—Did Mr. Hurlburt publish the manuscript?

A.—No; he informed me by letter that the manuscript, after having been examined, did not read as they expected; and they would not publish it.

Q.—What is the size of the manuscript?

A.—About the third part of the Book of Mormon.

Q.—(Put to Mrs. McKinnestry.) What was your age when your father wrote the manuscript?

A.—Five years old.

Q.—Have you read the manuscript?

A.—When I was about twelve years old, I used to read some parts for pleasure.

Q.—Did the manuscript describe an IDOLATROUS or a RELIGIOUS people?

A.—An IDOLATROUS PEOPLE.

Q.—Do you think there is any similarity between the manuscript and the Book of Mormon?

A.—No, not a word!

Q.—Did you give your consent that your name should be put to the statements of Mr. Storrs in the *Boston Recorder?*

A.—No, and I had no idea that my name should appear in connexion with such a thing, and it grieved me very much to see it there?

You will perceive by the above that Mr. Austin in his great zeal to destroy the Book of Mormon and to show his animosity against the saints, asked a few questions of Mrs. Davisson, so that he might get something to write his own thoughts to Mr. Storrs in her name."

"Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites, written to the Lamanites, who were a remnant of the house of Israel, and also to Jew and Gentile, written by way of commandment, and also by the Spirit of Prophecy and of Revelation, written and sealed up, and hid up unto the Lord, that they might not be destroyed, to come forth by the gift and power of God, unto the interpretation thereof sealed by the hand of Moroni and hid up unto the Lord to come forth in due time by the way of Gentile, the interpretation thereof by the gift of God.

An abridgement taken from the Book of Ether, also which is a record of the people of Jared who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to Heaven: which is to shew unto the remnant of the House of Israel, what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord; that

they are not cast off for aver: and also to the convincing of the Jew and Gentile, that Jesus is the Christ, the Eternal God—manifesting himself unto all nations; and now if there are faults, they are the mistakes of men: wherefore, condemn not the things of God, that ye may be found spotless at the Judgment Seat of Christ."

Pious men prayed often, and fasted frequently, affirmed that Jesus and His Apostles were foul impostors, vile sabbath-breakers, gluttons, wine-hibbers, treasonable persons, not fit to live. Do you judge Jesus by the testimony of pious enemies? No, you judge His character, &c., by the testimony of friends. Pursue the same line of judgment toward Joseph Smith, and the issue is triumph: his bosom burned with a love to humanity, manly, frank, and God-like. You believe in the testimony of Moses who killed a man and buried him in the sand! Joseph Smith never did any thing like that. You believe and receive the Psalms and Proverbs, yet David and Solomon sinned fully and fearfully. Let reason and common honesty judge!

WHAT IS THE BOOK OF DOCTRINES AND COVENANTS!

A Record containing new Revelations given to Joseph Smith and others during the last 25 years, with doctrines for the instruction and edification of the Church of Jesus Christ of Latter-Day Saints; and held to be, with the Book of Mormon, of equal authority with the Old and New Testaments.

We, as a people believe all that God HAS REVEALED, all that He does NOT *reveal*, and we believe that He will CONTINUE TO REVEAL many great and important things pertaining to the kingdom of God.

We claim from and allow to all men the privilege of worshipping Almighty God, according to the dictates of our and their consciences, let them or us worship how, or what or where we or they may.

We believe in being subject to kings, rulers, presidents and magistrates, in honoring, obeying and sustaining the law, in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; or if there is anything lovely or of good report or praiseworthy, we seek after these things

The testimonies which have been recorded by disinterested individuals in refutation of the base and continued calumnies uttered against this Church, would fill volumes, but let the following suffice until the time when the "*Dead both small and great shall stand before God, when 'the Judgment will be set, and the books opened,' and every one be judged out of the things which shall be contained therein.*"

CHARGES AGAINST THE GOVERNOR OF UTAH, DISPROVED AND WITHDRAWN.

(*From the Washington Republic*)

We copy from the *Buffalo Courier* an article in which it states its belief that the charges against "Governor Brigham Young, of Utah, are entirely without foundation in fact" The charge that the Administration was aware of the truth of the charges before his appointment, of course falls to the ground by the admission of the paper which published and now retracts them

We publish, moreover, the letter of Col. Kane to the *Pennsylvanian*, which thus places our readers in possession of full materials upon the subject.

In regard to the publication of the message of the Mormons to President Polk, we have to say that it was a paper covered by the inclosure of Colonel Kane, and placed at our disposal. Its publication was indispensable to the defence of Governor Young, from the following charges:—

"1. Of wholesale abuse of United States and our institutions.

"2. With leaguing with the Indians to harrass our people on the road to California.

"3. That this creature Young is an open abuser of Democracy."

Portions of the address were cited for that purpose. Nor was it supposed that the publication of a document addressed to the President of the United States could give any offence, especially when portions of the address were introduced and made use of, by quotations in the letter of Colonel Kane, disprove charges against the authors of the address, and when the address contained the best evidences of the prompt and patriotic assistance of its author to the flag of their country, their respect for its Constitution, and contradicts (inferentially) the charge that Governor Young was an open abuser of the Democracy.

Our prompt and satisfactory disproof of the charges against Governor Young has been the immediate means of bringing before the public new and interesting facts in relation to the Mormons, and of creating the liveliest feeling in their behalf, amongst those who were a few days since publishing charges of the most disgraceful conduct against them The result of this essay at vindication cannot but be gratifying to us. How far the fact that, so far from being "an abusive Whig," the Governor of the Mormons' "predilections, when in the States, were esteemed decidedly and soundly Democratic," may have had the effect of acquitting him of the heinous charges which we last week reported, is left to the public to determine.

GOVERNOR YOUNG OF UTAH.

Our article of July 2nd, on "Executive Appointment," has elicited a communication from a friend at the East, which presents the subject in a different light. We are assured that the charges brought against Governor Brigham Young, of Utah, are altogether without foundation in fact; and though a Mormon, and leader of Mormons, his character as a man is above reproach; that he proved himself a most hospitable and generous friend to the suffering California emigrants of 1849 and 1850; that Mr. Polk's administration had reason to value his patriotism and devotion to the interests of the Union; and last, not least, so far from being an abusive Whig, Mr. Young's political predilections when in the States were esteemed decidedly and soundly Democratic.

Our authority, which is that of a gentleman not long since returned from the Salt Lake, and whose business brought him into close communication with Mr. Young and some of his associates in the territorial government there, is of so high a character that we are pleased to be able to make this statement Indeed, we confess we have been touched by our informant's picture of Mr. Young's plain but generous and hearty life in his distant home among the mountains, and revolt at lending any countenance to assaults upon his hospitable fireside which do not spare the character of its mistress, whom friendly and hostile report alike asserts to be a truly discreet and lovely lady.

Our article was based on the information of facts stated by a writer in the *Rochester Daily Advertiser*, recently returned from Salt Lake, and whose character and ability, to make good his assertions, were vouched for by the *Advertiser*. We must commend the subject again to the notice of the *Advertiser*, and its informant or correspondent, being anxious to know the simple facts as they are, and not crediting the idea that they have sought or intended to misrepresent them

AN INTERESTING STATEMENT—THE MORMONS.

(From the Pennsylvanian.)

The subjoined letters amply explain themselves. We are glad to lay them before our readers, not only because we believe the Mormons to be a community which deserves respect for many qualities too often slighted in older and more popular denominations, but because in reference to the charges alleged against their Governor, Mr. Young, we know that the testimony of Colonel Thomas L. Kane, of this city, is entitled to the fullest credence. The statement in the *Washington Republic*, to which allusion is made by Colonel Kane, seeks to make party capital out of this contradiction of the report against Governor Young, of Utah; an expedient that is not just to the facts, nor fair to Colonel Kane, who vindicates the Mormons, not as a partisan, but as their known, their eloquent, and their most disinterested friend.

Certain it is that no Democratic journal would publish any slanders against Governor Young, knowing them to be such, or persist in them after they had been exploded and exposed. It is one of the fundamental articles of the Democratic faith to advocate the freest toleration in regard to every religious belief; and we are sure there is no general example in reference to the Mormons in which Democrats have ever departed from it. The experiment of the Mormons in the Great Salt Lake Valley, with their thirty thousand of population, their order, their discipline, their obedience to the laws, and their love of country, go far to disprove many of the aspersions of their foes, and indicate a future in the highest degree auspicious and gratifying. We are quite sure our readers will thank us for laying before them the following interesting and opportune statement of facts:—

Philadelphia, July 16, 1851.

To the Editor of the Pennsylvanian.

I have seen in the *Washington Republic*, of the 15th instant, certain passages under the editorial head from two letters of mine in reply to one which the President, Mr. Fillmore, had done me the honor to write me on the subject of the Mormons, and the officers of Utah, and in an accompanying paragraph, a reference to me as having authorized the writer to make certain statements.

I have no acquaintance with the Editor of the *Republic*, and, so far as I know, have never communicated with him directly or indirectly on any subject. The absolute tenor of my letters will be apprehended more correctly by a publication of them in full, with that to which they form the reply. The address of the Mormons of the 9th August, 1846, which is included in the *Republic's* article, was communicated to Mr. Fillmore in my "personal" letter, as the paper that "I regret I have never been authorized to make use of." I cannot therefore now contribute to its publication. The rest of the correspondence, however obviously intended for more private use, I send you without change.

Your obedient servant,

THOMAS L. KANE.

Washington, July 4, 1851.

MY DEAR SIR,—I have just cut the enclosed slip from the *Buffalo Courier*. It brings serious charges against Brigham Young, Governor of Utah, and falsely charges that I knew them to be true. You will recollect that I relied much upon you for the moral character and standing of Mr. Young. You knew him, and had known him in Utah. You are a Democrat, but I doubt not will truly state whether these charges against the moral character of Governor Young are true.

Please return the article with your letter.

Not recollecting your given name, I shall address this letter to you as the son of Judge Kane.

I am, in great haste, truly your's,

MILLARD FILLMORE.

Mr. Kane, Philadelphia.

Philadelphia, July 11, 1851.

MY DEAR SIR,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate without reserve the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment.* I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism, and devotion to the interests of the Union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge.

If any show or shadow of evidence can be adduced in support of the charges of your anonymous assailant, the next mail from Utah shall bring you their complete

and circumstantial refutation. Meanwhile I am ready to offer this assurance for publication in any form you care to indicate, and challenge contradiction from any respectable authority.

I am, Sir, with high respect and esteem, your most obedient servant,

The President. THOMAS L. KANE.

(PERSONAL)

Philadelphia, July 11, 1851.

MY DEAR SIR,—I trust the accompanying letter (folio) meets your views, and that I have not erred in supposing you to reqnire of me, not an elaborata argument in vindication of Governor Young, and disproof of Mormon libels in general, but simply a repetition of my oral statement in responsible form and over my own signature. At least, you will not accuse me of being non-commital.

I find nothing new, however, in the *Courier's* charges against Governor Young, except that he "levied high and unjust taxes on men selling property at Salt Lake to aid them on their journey," which is so far true, that the little municipal council of the Salt Lake city did—at its first organization, however, and before the United States or any other government had noticed its existence—enact that a tax should be levied on all sales of spirituous liquor, within the city bounds. This tax must have been heavy too, for I think it was intended to be almost prohibitory, the Mormons as a sect favoring and enforcing *temperance* measures, and doing their best to prevent the sale of whisky to the savages aronnd them. I have only to say, that if our emigrant citizens everywhere could be placed under such restraint, your War Department would hear much less of their suffering from Indian outrage.

The other accusations are a mere rehash of old libels, the most deserving of them only fough mythic embodiments of a vulgar notion of Mormon "*facts*," prevalent in certain regions of the western country. And, since the apotheosis of Joseph Smith, these seem to connect themselves with the name of Brigham Young, not only as the present head and front of Mormonism, but also as the known *fleece-taking* Jason of what, after all exaggeration is set aside, history has still to characterize as a truly remarkable and heroic expedition.

I can refer you to my friend, Judge Douglas, for the best account of the charges in Illinois against Mr. Young, which, I presume, may be taken to mean divers bills ignored by different grand juries in the circuit over which Judge Douglas presided, and which included Nauvoo and the Mormon precinct. I have equal pleasure in directing your attention to the fine refutation of the charge of insult to the California emigrants," afforded by the *cards* of emigrant companies, published in various western newspapers, thanking the Mormons for hospitality and succour in distress. But you must permit me, in the matter of the remaining charges, to speak from my own knowledge, more diffusely, too, as upon one of them, at least: there is not probably now living any better witness than myself, and my failing health admonishes me it may be well to have my record in your memory.

I am not certain that I sent you a copy of a pamphlet I printed a year ago, to spread the truth about the Mormons, though I am clear that Dr. Bernhisel asked one of me for your inspection. With your permission, I will save your time by directing you to portions of it, upon pages 28, 29, 75, 77, and between 82 and 92.

My brief narrative (page 28, 29) of the enrolment and departure of the Mormon Battalion, was written with the express view of giving the lie to the charge against the Mormons of a want of patriotism and attachment to the Union. If, by chance any allegation of this kind has reached your ears, with the countenance of a name of weight, you will find the want of patriotism, and so forth, laid as of the time of the *outbreak* of the *Mexican War*, and previous to its decisive successes, and *before the news* had reached the Indian Territory of the *settlement of our difficulties with Great Britain*. At this very date, by my lecture, the Mormons are found at a serious sacrifice of interest, despatching a batttalion of five hundred of their best men to conquer from Mexico the country, on a portion of which they are now settled.

It happens felicitously enough for the purpose of accusation before you, that Brigham Young was the man of all others, whose influence carried through that measure with the Church. It was his American flag that was brought out to float over those hills for the first time; his drums beat, and his brave American speeches rang through the hearts of his people. I have given no name in my pamphlet, but it was he who said there—"You shall have your Battalion at once, if it has to be a class of our Elders." I regret that I have never been authorized to make use of the paper, a copy of which I enclose you, itself a copy of a letter to President Polk, written at a time of the severest trial. Its author, I believe, was the talented gentlemen whose name was offered to you for the post of Secretary of the Territory, Dr. Richards; but it was signed by Brigham Young, and I know expresses the genuine feelings of his heart. I want you to remark, sir, that this, their *first communication with our Government after their expulsion from their homes in Illinois*, dates of August 9, 1846.

"The best Government on earth" "The Constitution of the United States most precious among nations." This is its language.

The remaining charge connects itself with that unmixed outrage, the spiritual wife story, which was fastened on the Mormons by a poor ribald scamp, whom, though the sole surviving brother and representative of their Jo. Smith, they were literally forced to excommunicate for his licentiousness, and who thereupon revenged himself by editing confessions and disclosures of savor to please the public that peruses works in yellow paper covers.

Young is a hard-working, conscientious, well-tried man, whose erotic inclinations may fitly match those of the Utah Church Patriarch, a venerable octogenarian, and long-respected Presbyterian elder who also stands accused of the appetite for Eleusinian frolic. Young is fortunate in his family, too. I remember him wrapped up in his youngest child, an infant, whose health was suffering from the hardships of the march; and I recollect also that he had a son of the finest promise. Withal, he is so true a fellow, and has so much else to look after—being consulted by his people, as it seemed to me, upon nearly every emergency, from an Indian foray to a broken leg or a funeral—that I suspect he pays no manner of heed to any sort of abuse. His wife, however, who comes of a very respectable New England stock, charitable as St Bridget, and proud of her husband as Queen Victoria, frets I am told—as pious women will do in such cases—over every fresh piece of nastiness, as if it were an awful and dignified message of Providential chastisement.

During a long attack of malignant fever, from which my constitution has not yet recovered, this lady showed me kindness I never can forget, and you must not wonder that my blood boils to think that upon her manly recoil these brutal slanders.

I have headed this "Personal," rather that I might feel at ease in writing to you in haste, than for any better reason. You are at liberty, therefore, to make what use you please of its contents I am not so minutely familiar with the affairs of the Mormons since they have become so full of the cares of prosperity, and like as not are fast forgetting me and the little I was able to do for them But my esteem for them continues unabated, and I shall have great pleasure in writing to the Salt Lake at once to obtain for you the exact history of the liquor tax, and what I had almost forgotten to notice, the something else about Mr. Young's apprehending men and trying them for supposed participation in the death of Joseph Smith. Mr. Young's office among Mormons is that of President of the church, and, since my knowledge begins, he has not officiated as Sheriff, Sheriff's officer, Judge, or Justice.

I am, Sir,
Very respectfully and truly,
Your friend and servant,
THOMAS L. KANE.

Mr. Fillmore.

The compiler of these things KNOWS THEM TO BE TRUE, and adds his humble testimony to the hundreds of thousands of his brethren, that those who are strangers and aliens from the kingdom may be invited to embrace the fulness of the Everlasting Gospel, and warned of the approach of the hour of God's Judgments, that they may be saved in the Great Day and kingdom of the Lord through Jesus Christ *the Saviour*.—Amen.

Tune:—THE MOUNTAIN DELL.

Chorus.

Away, away to the mountain dell
The valley of the free
Where faith has broke the tyrant yoke
That bound fair liberty.

We'll plough, and sow, and joyful reap
The land our God has given,
To bless our friends, to bless our foes
And make our home—a Heaven.
Away, away, &c.

No famished children there shall pine,
Nor frantic mother wild,
Ere seek to take that life away
She gave her infant child.
Away, away, &c.

We'll sooth and calm the widow's heart
And dry the orphan's tear!
Till their bright mirthful eyes impart
A joy devoid of fear!
Away, away, &c.

We'll nurse the bloom of maiden love
In chastity when young,
There faithless boast, shall never prove
A jest for ribbald tongue.
Away, away, &c.

Where red men trail the buff'lo's track,
O'er mountain's desert sand—
We'll tell them of their father's acts,
Who once possessed the land.
Away, away, &c.

Blest with the priesthood from above,
Where truth on truth shall flow;
Till every land and every clime,
Beneath its mandates bow,
Away, away, &c.

Then while this hour of vengeance low'r,
And sinners find no rest,
Then hie ye home, ya Saints who roam,
Your hope is in the west.
Away, away, &c.

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